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For the Methodist Protestant Church.

# METHODIST PROTESTANT.

## ORIGINAL RELIGIOUS INTELLIGENCE.

The following very interesting and cheering intelligence, recently received from several sections of the country, will exhibit some view of the present state and prospects of the church.

For the Methodist Protestant.  
GEORGIA.

Elberton, Elberton county, Dec. 20, 1831.

MR. EDITOR—The first thing that I shall look for, after receiving my paper, will be to see how the cause of religion is prospering in general, but more especially amongst the Protestant Methodists, as I feel a greater interest for them than any thing else under heaven. I must give you a small sketch to let you know how we are getting along in Elbert and Madison counties; I told you in a former letter that I left the old church in July, 1830, not knowing of one single reformer within one hundred miles. I went in September following and gave myself to the conference, determined to lay my shoulders to the wheels of religious freedom, and the good Lord has helped me in a miraculous manner.—Though upwards of sixty years of age, I have not had one day's sickness. Though surrounded with every thing but truth, the Lord has blessed me in my exertions, and has given me one of my sons to enter into the work with me, and two highly respectable preachers, one out of the old church and one out of the Christian church—and we have raised three churches and between forty and fifty members—we have been sowing in the morning and in the evening we have not withheld our hands. I think reform is taking deep root in this section—all that I think it wants is to be properly nurtured and cultivated, and it will grow and flourish. Some of my old brethren who once stood with me in the pulpit, have become bitter against me, while some, when we get by ourselves, say, hold on, brother Tucker, don't be out of heart; but they still stand off. Oh! when will men's eyes be opened to see their best interest.

Yours, &c.

ETHEL TUCKER, S'r.

PENNSYLVANIA.

For the Methodist Protestant.

Blairsville, Dec. 22, 1831.

DEAR BROTHER,—I feel to congratulate you on the increasing prosperity of Zion, and that in the glorious harvest of our Blessed Master, the Methodist Protestant Church has shared, during the past year, such distinguished tokens of the divine approbation! The intelligence furnished by your excellent paper, from various parts of the country, is cheering to my soul, and I have abundant reason to believe, that the Lord is about to visit his people. Oh, that there may be an in-gathering of souls; that the house of the master may be filled! We seem

in this place, to be just on the eve of a revival. Our brethren of the Presbyterian church, of the Methodist E. Church, and in short, every denomination of *Christians*, are beginning to awake from their spiritual lethargy, which has long held them in "durance vile;" to shake off the slumbers of indifference, and to pray earnestly to the Lord that he would ride this way in the mightiness of his power, conquering and to conquer, till his enemies shall be abashed, yea, shall be subdued, and become the subjects of his peaceable kingdom. Several joined society last Sabbath, and it is expected that several more will join soon. Sinners appear to be inquiring the way to Zion, with their faces thitherward; and we trust in God, that the time is not distant when the songs of rejoicing and praise shall be heard in our land. Thus you see the Lord, in his great mercy, has not passed us silently by, but the spirit of redemption is hovering around us, raising the spirit of christian charity in the hearts of believers, and enkindling in their souls a burning zeal for the salvation of sinners. It is truly delightful to see the union which prevails among all ranks of the christian family. Presbyterians, Episcopalians, Congregationalists, Methodists and Baptists, all uniting their earnest supplications to Almighty God for the outpourings of the spirit of grace upon the dark and benighted places of the earth, seem to augur glorious things for the religion of our Lord and master. There is a kind of omnipotence in the prayer of faith, and when we witness the united supplications of all branches of the christian church, for the conversion of immortal souls—may we not anticipate the most glorious results? "All things are possible to him that believeth." O that the spirit of grace and supplication may be poured upon us, that we may wrestle with the Angel of the covenant, like Jacob, till the blessings of heaven descend upon us in copious showers.

My soul the glorious scene explores,  
And now to God enraptur'd soars;  
Where myriads join the choir above,  
In anthems of redeeming love!

Yours in the Lord,

H. P. BENNETT.

The following is from Rev. Andrew Hunter,  
dated

Cookstown, Dec. 20, 1831.

I am happy to say that reform is rapidly progressing in this region. It is scarcely a year since the first class was organized in this section of country, and now we have a large circuit, with two preachers and upwards of four hundred members, and three new meeting houses. A very respectable class was formed in Perryopolis, a village five miles from this place, about three weeks ago, and we expect to organize here shortly.

For the Methodist Protestant.

DELAWARE.

Lewis, Dec. 23, 1831.

DEAR BROTHER,—On the third instant, our Quarterly Conference was held at Lewis, for Sussex circuit. It appeared that the number of members was 180—the number last year was about 120, so that the increase has been about 50 per cent; at the same ratio of increase in seven or eight years, there would be more white members in the Methodist Protestant Church in this circuit, than has ever been in the same district of country in the Methodist Episcopal Church.

Our Quarterly Conference and meeting was well attended, and conducted with ability—the members acting as free men and feeling their responsibility to the church and people whom they represented. Notwithstanding some untoward circumstances and without the aid of the President, except for a few days, without camp-meetings—and our ministers taken off to attend camp-meetings and protracted meetings elsewhere, and no remarkable revival during the year; yet, through the blessing of Almighty God, by a few at a time joining, there has been added as above. Our ministers are now invited to more new places than at any former period, with good prospects of forming societies at each place. Yours, &c. Y—.

For the Methodist Protestant.

NEW YORK.

Butler, Dec. 6, 1831.

DEAR BROTHER,—I lift my pen to inform you of the progress of the Redeemer's kingdom with us, on a circuit I have just laid out, called Hannibal circuit. About six weeks ago, I paid a visit to the head of Sodeis Bay, and preached seven sermons; and, bless God, some drops of mercy fell from heaven upon us. One individual in particular, claims a passing notice. He had been an infidel of the modern school, and had done much against the cause of God; but he was slain by the word of the Lord and has become a changed man. Several others were brought to rejoice in the salvation of God. I have since been desired to form a society in this place, and shall do so on my way to the Conference. There are about thirty or forty who wish to join us. Among the number is an exhorter from the Methodist E. Church.

I left Sodeis' for Brother B—'s, one of the congregational Methodists, who has since joined us. I accompanied him to Conference.—After Conference adjourned, I visited Hannibal and Ira circuits. At each place I preached a few times and was invited to form a society, which at first amounted to fourteen members; it now numbers twenty. At this time the spirit of inquiry broke forth. Opposition arose, but the work went on. Some of the oldest and most influential members of the Methodist E.



Church withdrew and joined us. Rev. M. Burdge, A. W. Foster, and T. Burch, their class-leaders, with a number more. The old side Methodists strove to make the people believe that their church government was Republican. But this is as difficult a task as it would be to stop the flaming car of heaven in its course.—I have offered to meet either of their ministers in a public debate upon the subject of church government. They strive to keep their members from coming to hear us. But God brings them to hear and to believe in our free and apostolical church government.

In the town of Richmond eighteen were formed into a class. I formed another at Sackett's Harbor. There are several other places ripe for union, in which classes will be formed between this and conference. I am alone, and travel 100 miles a week and preach on an average eight times within the seven days. Two months ago there was not a single Methodist Protestant in this section of country, but now, blessed be God, we number one hundred and fifty, received, and ready to be received. We held a two days' meeting in the village of Hannibal at which brothers Goodenough, Burdge, and Baldwin attended. The Baptist brethren kindly tendered us their meeting house, for which they have our cordial thanks. They, with Presbyterians and Episcopal Methodists, attended our service. We expect soon to have a meeting house in this place. We have about fifty members in the neighbourhood.

Our Brother, Wm. Porter, departed this life. Nov. 21, 1831. He had been long a member of the M. E. Church, and was truly a man of deep piety. He died with an assurance of a blessed immortality. Yours, &c.

E. B. DARE.

For the Methodist Protestant.  
VIRGINIA.

Abingdon, December 21st, 1831.

DEAR BROTHER,—The church in this place, firm to the principles upon which it was based in its origin, and relying upon the promised protection of the Almighty, has prospered beyond the most sanguine expectations of its warmest friends. Under all the disadvantages attendant upon an infant society in its organization; and whilst struggling for an existence amidst surrounding opposition; contending against the ignorance and blind prepossession of the multitude, and the artful insinuations of watchful foes; beset with difficulties of a trying nature, and having to experience opposition from sources unexpected, we have, nevertheless, not only been enabled to bear up under all, but also to make progress in the cause, to the support and furtherance of which we have pledged our utmost abilities. Not quite one year has elapsed since reformers in Abingdon stepped forth in support of their rights and privileges, as members of the religious community; and we "HAVE GONE DOWN HILL" so far as to "DECREASE" from 9 to 29 members. Furthermore, we have erected a neat brick church, 30 by 40 feet, which was, on Saturday night last, (the second evening of our Quarterly meeting,) dedicated to the worship of ALMIGHTY GOD.

At present, however, there is little excitement among us; but we sometimes have lively meetings, and the children of God are occasionally permitted to "sit together in heavenly places, in Christ Jesus our Lord."

Respectfully yours, &c.

F. L. B. SHAVER.

Abingdon, Va. Dec. 22, 1831.

DEAR BROTHER,—The most recent circumstances which have come under my notice, tend more than ever to impress upon my mind the pleasing and encouraging truth, that "the Lord of hosts is with us," and that "the God of Jacob is our refuge." As ministers and members of the same community, labouring to promote the same glorious cause, it becomes us to act with *vigilance*; maintain *firmness* and *decision of character*; and in all things, to eye the glory of God: By pursuing this course, in despite of all opposition, we shall, under the fostering care of kind Heaven, be enabled to gain the summit of prosperity and happiness; and aid in the erection of a monument on the shores of Columbia, from whose lofty eminence shall wave a signal which will teach the anxious beholder the important fact that Religion and Liberty go hand in hand.

Yours most respectfully,

LEWIS F. COSBY.

For the Methodist Protestant.

ALABAMA.

Lowndes county, 8th December, 1831.

DEAR BROTHER,—Some time has elapsed since a communication has been sent you from this conference, and you may be ready to conclude that the cause of reform is dead. This is, however, not the case. Reform still lives, and not only lives, but grows and thrives. Its foundation is stable and sure, and the gates, that is, the power and policy of the old church, *will never prevail against it*. When our constitution and discipline were first received here, there were fears entertained by some of us, that it would not be adopted. Objections were raised by some of our leading men to one of the articles. Some time elapsed before our conference could be called together, during which time the most unchristian measures were resorted to by the preachers of the old church, to draw away such as appeared the least wavering. They endeavored to persuade our members that nothing but anarchy and confusion prevailed among us; that our conference would convene and break up in disorder without organizing under the constitution and discipline, and that if they would join the old church, they might rest well satisfied, that their next General Conference would make all the changes in the government they desired. Peace with reformers was proclaimed, and the most conciliatory measures were pursued by them. But all their hopes and expectations have failed. Our members have stood firm against all their machinations. Our conference convened on the 16th Sept. last, and contrary to the fears of the friends of reform, and the hopes of its enemies, we had a most peaceable and happy session. Our constitution and discipline were unanimously adopted, by giving to the article, what we have been pleased to call, a *liberal* construction; that is, by extending the privilege of a seat in the conference to all such *ministers and preachers* as are willing to be directed in their labors by the conference. There being but few among us in a situation to travel exclusively, we could not organize under the constitution without giving to the *article* this construction.

Since the conference, God has been pleased to visit us in great mercy. Peace and harmony are restored, and the *grace and blessing* of the Almighty rest upon our societies generally. We have among us men of the first standing; men who have acted from principle, and rather than

consent to return to the *old dominion*, would be sacrificed. This is the light in which they are now viewed by the enemies of reform, and after failing of the success which they anticipated, they regard them as *incorrigible* reprobates.

I have been appointed Conference Missionary; and shall take a pleasure in communicating to you whatever is of importance to our cause. I have recently made some extensive tours, and what I have stated respecting our prospects, is from personal knowledge. Pray for us. I am yours respectfully,

P. S. GRAVES.

For the Methodist Protestant.  
VERMONT.

Vineyard, Dec. 8, 1831.

DEAR BROTHER,—It would be satisfactory to your readers to hear from these northern regions. I can only say that we are but in our infancy.—We meet with severe opposition from the M. E. Church, especially from the itinerant preachers. Of late, however, matters look more favorable—prejudice begins to give way.

God has recently manifested himself graciously towards us. There have been great accessions to the Presbyterian and Methodist Episcopal churches. The Methodist Protestant Church has had its full share. But one thing is strange indeed, that all other christians give us the right hand of fellowship, but our old side brethren. Is their establishment in danger? Let Him that judgeth the secrets of all hearts determine.

I am unable to inform you definitely of the number of members now in our church. There have been considerable accessions of late. We labour under great disadvantages, being scattered over a large extent of country, and in great want of ministerial aid. Yours in the bonds of a peaceful gospel.

WILLIAM WAIT.

For the Methodist Protestant.  
OHIO.

West Union, December 24, 1831.

DEAR BROTHER,—With pleasure I inform you of *one* act of Christian liberality extended to us by our *old side* brethren. On the 26th and 27th November last, they permitted the Protestant Methodists to hold a quarterly meeting in their meeting house in Ripley; and the favor shown us is the more worthy of note because it was through the influence of their preacher in charge, the Rev. James Quinn, who has been represented as a high toned advocate of Episcopal rights, and opposer of our form of government, that the privilege of the house was granted—and a respectable preacher of that order, brother Sullivan, assisted in the administration of the supper, and a good number of the Episcopal brethren in that place joined in the communion.

The above instance goes so far to show to the world, that if all Christians exercised that fellowship which is their duty, they would be constrained to say, "see how those Christians love."

Yours, &c.

WM. McCOLM.

The following is from Pennsylvania, dated

Connellsville, Dec. 26, 1831.

DEAR BROTHER,—We are doing well on this circuit since conference. We have added about 80 to our numbers. Yours, &c.

MOSES SCOTT.



ECCLESIASTICAL.

For the Methodist Protestant.

PILATE AND HEROD MADE FRIENDS TOGETHER.

When Jesus Christ was arrested to be crucified, "the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." Luke 23, 12.—Though they could agree in nothing else, yet they could be perfectly harmonious in crucifying the Son of God; that they might banish virtue, truth, and religion from the earth. Pilate appears to have had great hesitations of conscience, and was glad to send his prisoner to Herod, and thus to shift the responsibility from himself. Herod, with his men of war, set the Saviour at nought, and appeared to have no checks of conscience upon the subject—Pilate was pleased with Herod, because he so boldly assumed the responsibility; and Herod was gratified, because he was consulted on the occasion, and sustained by Pilate in the sovereign vigor of his opposition to the Prince of life. They agreed in putting down, as they imagined, that heavenly virtue which disturbed them in their career of unrighteous splendour, and thus were made friends together, by the unity of their purpose, to oppose the purity of true religion, and to support each other in their course of vice and impiety.

The above is a specimen of what takes place in every age of the world. Men of apparently hostile sentiments, become one in their efforts, and are made friends together, in opposing the essential principles and spirit of true holiness. If enemies in every thing else, they will co-operate in a very friendly manner, in their mutual efforts to crucify the Christian religion; for the same spirit which crucified its Divine Author, is still at work to crucify the religion itself. Let us notice one or two examples of this.

In a certain noted city of our country, the Romish church is making rapid progress, in which city infidelity also abounds. The church has lately established a periodical paper; and the deists of the city therein rejoice. They say if any religion be true, it is the Roman Catholic religion; therefore that church, if any, ought to be supported. Is this to be viewed as a singular circumstance? No: the same thing is common all over the world. It will be recollected that Voltaire, after being a deist through a long life, died a Roman Catholic; and that Hume gave the mythology of the Pagan world the preference to Christianity. Sceptics supported Paganism in opposition to Christianity, in the early ages of the gospel; and they support the most corrupt system of religion in our country, because it consists chiefly in ceremony, like Paganism. Unbelievers and vicious persons of every description, choose that system which makes merit consist in the observance of ceremony; because they can thus become meritorious at a cheap rate. They wish to embrace a religion, if any, where priests can forgive sins; because they would much rather go to man for pardon, than to God. If they have man to deal with, they know they can compromise the matter, and make the cross of Christ of none effect; and this is the sole ground of their attachment to any thing having the semblance of Christianity. Their design is to crucify this divine system, and relieve themselves from its restraints: when they find a church, therefore, engaged in the same enterprize, their objections to superstition can easily be disposed of; for

though the means may vary, yet the end is the same; and thus Pilate and Herod are made friends together.

On this ground also, may it be accounted for, that such a religion becomes popular among the people. What a mysterious affair it has been thought, that mankind, who are naturally so zealous of their rights, should have tamely surrendered those rights to a standing order of clergy, and submitted themselves to their absolute control and dictation! for no priesthood upon earth could thus establish themselves in power, if the body of the people did not agree to sustain their authority; nor could that power be perpetuated, but by the continued acquiescence of the people. How can it be accounted for, that the people, when they have it in their power to be free, should thus choose to be slaves? The mystery is easily explained. They are fond of removing the responsibility from themselves; and of having the privilege to make confession to man, instead of giving account of themselves to God. If they can have "indulgences" in sin; if they can have pardon by "penance" instead of repentance; if they can be saved by obedience to church ceremonies, instead of obedience to the laws of Christianity; if remission can be obtained by humbly confessing to man, rather than humbling themselves under the mighty hand of God;—in a word, if the ceremonies of superstition are to be substituted for the cross of Christ; these privileges are so dear to the corrupted heart of man, that he thinks his native rights, and religious liberty, not too high a price to give in exchange for them. Here is the secret foundation of priestly power, all the world over. The devotee finds he can obey the priest, and still retain in quiet possession, the most beloved vices of his heart and life; and he would much rather have heaven, by such obedience to man, than to "deny all ungodliness and worldly lusts," and "to live soberly, righteously, and godly in the present world." This latter way to heaven, to his carnal mind, appears intolerable and impracticable.—Hence he fondly tries to persuade himself, and to become settled in the firm belief, that there really is merit in the ceremonial observances prescribed by the church, and that obedience to his pastor will be accepted before the throne of the Eternal. To tell him there is no merit in all this, and that it will avail nothing before the judgment seat of Christ, will offend him greatly; because it robs him of his gods, and what has he left? The Gods of Paganism were loved for the same reason: they could be served without disturbing the lusts and passions of the human heart; and so can those be served, who profess to forgive the sins of their people, on condition that they obey the church, and submit to the "penance" prescribed by her sovereign pastors. Hence the idolatry is supported with zeal and persecution, whether established in the Pagan form, or under the name of Christianity. And hence, also, the whole deistical world can easily be conciliated and brought to support any form of religion, provided the Saviour's cross, and the whole spirit and practice of gospel holiness, are carefully excluded from its provisions.

The war which is going on in the ecclesiastical world, is a war against the essential purity of the Christian religion. The kings of the earth, and the rulers thereof, set themselves against the Lord, and against his Anointed.—Whether the hostile army appear under the banners of infidelity, or of superstitious theology, its spirit and design are the same. The cor-

rupt heart of man can easily be reconciled to any system of devotion, provided there be nothing of gospel purity in it; but the pure virtue brought from heaven, and enjoined on mankind, by the Lord Jesus Christ, will be opposed by every method, which the profound ingenuity of sinners can devise. If this religion cannot be rooted out by infidel opposition, it can be corrupted by ecclesiastical authority; and the enemy cares little which method be taken, provided the holy government of God can be banished from the earth, or covered up under a sufficient quantity of rubbish, to hide its vigor and purity from public observation, and thus to keep the carnal mind in some tolerable degree of quiet.

Brother "Laicus" says, "An able writer states it to be a vulgar error to suppose that corrupt doctrine and superstitious practices are properly the growth of Romish church; for, in truth, these errors are the growth of the human heart. In the heart is to be found the whole wilderness of Romish error; and of all errors, it must be said, that they are nothing more than the natural produce of the evil soil of evil hearts, nourished up in a rank luxuriance by the arts of crafty and designing men." This statement is unquestionably true, and deserves the serious attention of all mankind. "The evil soil of evil hearts," is, first, a strong desire for authority;—hence the efforts of the priesthood to take all power from the people. Secondly, there is in the heart of man a strong desire to be delivered from responsibility, and to be relieved from guilt, some other way than by the cross of Christ;—hence the willingness of the people to yield up all authority into the hands of the ministry. Thirdly, the people, though they give up all individual power, zealously support the authority of the priesthood in the punishment of heretics; and thus they, with their pastors, taste the sweetness of revenge, and secure the institution which provides salvation both for preachers and people.

It was on this ground exactly, that the membership shouted round the flaming pile, when heretics were burnt, and said, "let the dogs' beards be made." They rejoiced in the power which put those heretics to death, because it was their own power delivered into the hands of the ministry; and because it was putting out of the way those obnoxious individuals, who reminded them of the cross of Christ, and whose doctrines were shaking the foundation of the system on which their hopes of eternal salvation were founded.

The Catholic church could never have succeeded, says Laicus, "if human nature had not been wildly impatient for the conveniences and the splendour of such a structure, and for all the luxury of delusion for which it has made such ample provision." By "the splendour of such a structure," he means all the pomp of ceremony, brilliant processions, pictures, magnificent churches, golden altars, priestly robes, and silver crucifixes. By "the luxury of delusion," he means the delusion which substitutes "penance" for repentance—faith in the infallibility of the church, for faith in Jesus Christ—obedience to ceremonies, for denying all ungodliness and worldly lusts, and the cheap pardon procured from the priest, in place of that giving up of the heart to God, by which justification is obtained, through the merits and mediation of our Lord Jesus Christ. This may well be called "the luxury of delusion," and it is the very "luxury" which keeps thousands and millions



tamely subject to clerical power, and which makes the infidel world so friendly, either to the idolatrous religion of the heathens, or to the empty ceremonies of a corrupt priesthood.

But does it follow from all this, that there are none among the heathens, or in the Romish church, in the way of salvation? It does not; because there are many individuals among them, who "have not known the depths of Satan."—They know nothing of that detestable cunning, and anti-christian malignity, by which the system has been reared up, and by which it is perpetuated. The circumstances surrounding them are beyond their control; and with sincere and candid hearts, they are striving to learn and to perform their maker's will, according to the best light they can obtain. Therefore, they are accepted in the beloved; for, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not." "That church was once as holy as any other. In every age it has had in its communion very eminent saints—such as Fenelon, the Marquis de Renty, and Thomas A. Kempis." The same is true, in regard to every nation, kindred, tongue, and people under heaven:—wherever Almighty God sees an honest heart, he proves himself to be a merciful and faithful Creator, who is not willing that any should perish, but that all should come to repentance. Hence, "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God."—For "there is no respect of persons with God; but in every nation, (and consequently in every church,) he that feareth God and worketh righteousness, is accepted with him."

#### PROTESTANT.

Ohio, December, 1831.

#### SELECTED RELIGIOUS INTELLIGENCE.

We copy the following from the New York Evangelist:—

##### NEW HAMPSHIRE.

General report is favorable with respect to the progress of revivals in more than 50 towns in this state at the present time.

**Windham.**—The Rev. C. Butler writes:—The work has pervaded all classes in the community. Almost every individual who has not turned his back on the means of grace, has been deeply affected. About thirty heads of families have, within a few weeks, erected the domestic altar.

**Norwood.**—A considerable number have been added to the Congregational and Baptist Churches.

##### VERMONT.

**Rutland.**—Rev. C. Walker writes:—There have been added to the Congregational church since the first of January last, 102 members, and a number more will probably soon unite.—Among them are a considerable number of intelligent, active, and influential, and middle aged men. About 60 persons also, it is understood, have united with the Baptist church in this place.

**Bridgewater.**—The Rev. J. A. Avery writes:—An interesting revival of religion commenced here about the time of the protracted meeting which began the 8th Sept. It has progressed gradually ever since. And about forty now indulge the pleasing hope that they have submitted their hearts to God, in this town and that

part of Plymouth which is connected with our Society. The prospect that this revival will continue is now as fair as it has been at any previous time since its commencement.

**Mount Holley.**—Rev. Mr. Holley writes:—The good work of grace that commenced at our protracted meeting in June last, continues with as much interest as at any former period. More than 100 have been made to rejoice in a precious Saviour. The subjects of the work are from 8 years to 70, most of them, however, in the bloom of life.

**Walden.**—A correspondent writes:—The Lord still revives his work among us. On last Sabbath 18 persons, one half heads of families were added to the Congregational church. Others are expected to unite soon.

**Westport.**—Rev. J. Sawyer writes:—The fruits of the protracted meetings in Westport, Elizabeth-town, Jay, Essex, Brownpoint and West-Moria, have been glorious. In these meetings there have been hundreds converted; and the happy fruits of the Spirit's influence are continued down to the present time. I have not ascertained the precise number that have joined the churches. They have united with the several denominations.

**St. Johnsbury, North.**—The Rev. W. Holmes writes:—In this parish, between forty and fifty have cherished hope. The prospects of the church are entirely changed, thirty-two have been added, and it is expected that other accessions will soon be made.

"In Cabot a second protracted meeting has recently been held, which has been followed by the hopeful conversion of between 30 and 40 persons, while the work of God still continues. The first meeting in May, was followed with the hopeful change of nearly the same number."

**Springfield.**—Rev. E. Fisher writes:

Indications of a good work appeared in this place in June and continued till 23d of August, at which time a protracted meeting commenced here. From this time the work advanced with unabated interest for months. In the Baptist society, since the commencement of the work, more than 100 have submitted to the doctrines of the cross. The Congregational society has also shared in this glorious work.

**Manchester.**—Rev. J. Anderson writes:—On the first Sabbath in November, 66 were added to the Congregational church. Several more may be expected to unite hereafter.

##### CONNECTICUT.

We have verbal information from many places says the Evangelist, that the revivals are such as have never been known in this state before, whether we estimate them by their powerful excitement, or rapid progress, or wide extension, or the multitude of their fruits.

**Darien** has shared, in some small degree, the effusions of the Holy Spirit, which have been poured out so copiously upon Fairfield county. Only twenty, however, have as yet been added to the church. Several more may be expected to enter soon. A spirit of unusual fervency in prayer and active exertion has been manifest in the church.

**Willmantic.**—Last Sabbath was a day of peculiar interest in this little church. Twenty-nine were added to it by a profession of their faith, and one by letter. Several more will doubtless confess Christ before men at our next season of communion. The change in the moral and religious aspect of this flourishing manufacturing village, is truly astonishing. "The Lord has

done great things for us, whereof we are glad.' To His name be all the praise.

**Scotland.**—A revival, marked with peculiar displays of divine grace, commenced in Scotland at a recent protracted meeting held in that place, and many, very many, have been the subjects of the work.

**Newington.**—In this place there has been, during the past autumn, a very powerful work. Among this people, in the course of a few weeks, during which time they held a protracted meeting, about 70 expressed hope that they had passed from death to life.

North Canaan, Eastford, Manchester, Hampton, Brooklyn, Torrington, and Washington.—In all these places revivals are in progress.

##### MASSACHUSETTS.

**Westfield Academy.**—The Boston Recorder gives an account of a revival in this seminary. Forty-five members of the Seminary give evidence of having passed from death unto life.—The number of conversions in the town is somewhat greater than in the academy.

##### NEW JERSEY.

**Wilstone.**—The church under Rev. Mr. Zabriesski, is enjoying a time of special refreshing. One hundred or more have recently made a profession of religion.

##### NEW YORK.

**Bristol.**—In speaking of a revival, Rev'd S. Goodall writes—I suppose it is speaking moderately to say, that about three hundred have obtained hope. The Presbyterians have received much the largest accessions; their increase, I think, must be over one hundred. Our church have received about fifty, the second Baptist church about twenty; and a number have joined the Methodist society. We expect soon to receive farther additions.

**Adamsville.**—The work here still progresses.

##### VIRGINIA.

The Lord seems to be doing his wonders among the Baptists and Presbyterians of this state. The Religious Herald, (Baptist) gives notice of a revival at Charlottesville, the seat of the great university. It resulted in the formation of a Baptist church of 31 members, almost all recent converts.

In Culpepper and Amherst counties, many have been received in the various churches—fruits of recent revivals.

Extract of a letter from a very respectable gentleman in Virginia, to a friend in N. Jersey, dated November 15, 1831:—

"The revivals of religion in Virginia since the commencement of the present year, have been more extensive and powerful than we have ever known before. The Presbyterian Church in the state has doubled its numbers.

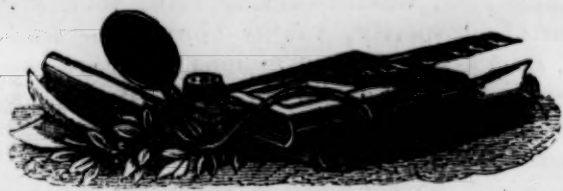
##### MICHIGAN.

**Mackinaw.**—We have received an interesting letter from a member of the mission family at Mackinaw. A spirit of inquiry seems to pervade the natives of the wilderness; and the number who have applied for instruction the last summer, exceeds by three times, the number for any previous season.

##### MISSOURI AND ILLINOIS.

The editor of the Pioneer says,—The good work has begun. We have evidences from various portions of Missouri and Illinois, that Zion is about to rise from her hitherto languishing and depressed condition; that God regards the covenant obligation and prayers of his people for a revival of his work.





BALTIMORE:

FRIDAY, JANUARY 6, 1832.

Under the auspices of the Divine blessing, and the patronage of our friends, we are permitted to commence the second volume of this periodical.

On a review of the year 1831, we cannot refrain from the expression of our unfeigned gratitude to Almighty God for the favorable circumstances under which our infant branch of the church of the Lord Jesus Christ has been placed.

New in organization, and scattered over nearly the entire surface of the United States, in mostly small societies, with powerful opposition from an almost overgrown Itinerant preacher's ecclesiastical establishment, which claims and asserts the monstrous power to legislate solely, both temporally and spiritually, for the church, to the utter exclusion of every other department of the ministry and the entire membership,—when we recollect the immense influence exerted by their two thousand travelling preachers over their members and congregations, who are taught implicit obedience to their dictation; when we look at their multiplied resources for members, preachers, and funds, and then look at what has been accomplished in the Methodist Protestant Church the past year, we are indeed induced to exclaim, "What hath God wrought!"

We most sincerely congratulate our brethren, sisters, and friends, on the present flourishing state of our church, and having the means of knowledge in our possession, we assure them that as a church the indications of great increasing prosperity are numerous from almost every section of our fellowship.

The Publisher, at the urgent and very respectful request of many of the elder brethren, both of the ministry and membership, who are patrons of this paper, has *restored* it to long primer type. The reasons assigned are several and important, and are considered sufficient to justify the change. As we gratified our junior readers last year, they will have no objection, we presume, that their elder co-patrons should be served in their turn.

LITERARY.

For the Methodist Protestant.

PLAN OF SALVATION,

By the Rev'd Asa Shinn.

To this work we respectfully and particularly invite the attention of the public. In doing so, we do not design to present a review of it, or even a comparison of the merits of the two editions in which it has appeared. A formal

Review would necessarily require more leisure than we can at present command, and render it proper to select extracts from the work, as examples of its character, accompanied with suitable notices and criticisms, in which too we might feel a freedom, on some points, to differ from the author; whilst a comparison of the two editions would make it expedient for the reader to examine both for himself, in order to discern and ascertain the justness of our remarks. But the essay we recommend as one of no ordinary pretensions, and as meriting public notice, for the following reasons:—1. The character of Mr. Shinn's mind, which is fully displayed in this book, fits him in a peculiar manner for Metaphysical investigations and discussions. Besides this, his whole aim appears to be the discovery of truth. In no instance is his judgment warped by prejudice, or a pre-established opinion; so that, in his own principles and feelings, he furnishes the finest illustration of that *candour*, that "fair and honest exercise of our judging faculties," which he presents with so much loveliness, and commends to the acceptance of every rational mind with so much conviction, in this very book.

On this point, we do not think it too much to say, that, in our opinion, for a native acuteness and quickness of discernment, with clear and comprehensive views of his subject; for logical accuracy and argumentative precision, with a power of analysing and unfolding the plain principles of moral truths; for a felicity of expression and illustration, with an untiring patience and fairness in investigation, this country has produced but few men, if one, superior to our author.

2. Mr. Shinn is not only happily blessed with this native and gifted mind, and habituated to close and accurate thinking, but also he has read extensively and judiciously. In his "Plan of Salvation" he shews a familiar acquaintance with such men as Butler and Locke, Paley and Reid, Campbell and Dwight, than whom there are certainly no more correct standards in Christian and Mental Philosophy. This book accordingly presents advantages, neither few nor small, in the fact, that it embodies, in a compendious form, the finest views of several of the most eminent writers upon Theological subjects, and therefore it may be used, with particular service, as preparatory for other treatises which have discussed the same points more extensively and elaborately. In this view of the work we consider it as justly meriting the distinction of a standard book itself, and so would recommend it to all students in divinity and young ministers of the gospel, especially those of our own church.

3. As a matter of particular interest to Methodists, (and we hope that the thought will not be deemed too sectarian,) we invite the attention of our own community to the "Plan of Salvation;" the attention of all who are called by this name, whether Episcopal or Protestant, as the Essay presents and maintains, in the clearest and ablest manner, the distinguishing points of our *faith*, as the same was held and so powerfully defended by Mr. Wesley and Mr. Fletcher.

When the first edition of this work made its appearance some twenty years ago, it was remarked by a gentleman of fine intelligence and judgment, upon reading it, that Mr. Shinn had, by his Essay, fully established his reputation as an author, and that his name would be transmitted to posterity amongst the eminent writers of this country. Of the work at that time, the late

Bishop Kemp, also of this state, was heard to speak with great respect, and to say, that Mr. Shinn would never offer his views to the public upon any subject which he did not fairly comprehend. Should this statement catch the author's eye, it will probably constrain a smile from him, especially as, in his preface to the present edition of his book, he has himself said so much about "deficiencies, numerous and palpable," in the first; and also of the "chaff" which he hoped to be able to separate from the "wheat." Every body knows, however, that it is the nature of all *wheat*, even of the best, to be enveloped in *chaff*, and we presume that the deficiencies of the first edition, to which the author alludes, will, on examination, be found generally to refer more to the *manner* than the *matter* of the performance. We do not intend here to deceive the public—we respectfully invite them to examine for themselves—nor by any means simply to flatter Mr. Shinn, for we are well assured that he is not writing for "literary glory," or, so far as human praise is concerned, panting after a wreath of even "imperishable laurels." Our aim is merely to call the notice of the community to a useful Book; useful, because, whilst it discusses and explains the doctrines and morals of Christianity in a systematic form, a form well suited to the purposes of students in divinity, it is proportionately adapted, in point of instruction and interest, to the habits and pursuits of any other reader.

PRESBYTER.

December 28th, 1831.

*H. B. Bacon*

REFLECTOR.

For the Methodist Protestant.

Thoughts suggested by the near approach of the close of the old, and of the commencement of the New Year.

The events of the year now nearly closing, have taught many persons, the folly of expecting happiness from earthly pursuits; or the anticipations of earthly good. Disappointments and losses have convinced them, that "there is nothing firm but Heaven." A number of our friends, who commenced this year with us, with hopes as buoyant as our own, have been consigned to the tomb, and will no more be seen by us, till the end of time. Some of them, we confidently trust, rest in peace; whilst it may be, some of them are forever cut off from the hopes of the gospel. They as little feared or thought that this year would close their earthly pilgrimage, as we now think or fear that the coming one, will end our probation. What has happened to them in this year, may happen to us in the next. Let us *all* therefore ask ourselves the all important question, are we ready to meet God? If any individual, young or old, will seriously reflect upon the uncertainty of human life, and upon the instability of all mere earthly enjoyments, a conviction will force itself upon the mind, that the neglect of religion, or a half-hearted pursuit after its attainments, is the very extreme of folly and madness. If we take delight in the company of our friends, there is no security, that they will not soon be removed from us, or we from them. How often at an unexpected hour has the cold hand of death taken from the social circle the youthful and lovely bride, the manly bridegroom, the affectionate father, the tender mother or the promising and dutiful child. There is scarcely an individual arrived at mature age, who has not been agonized by the loss of some very dear relative or friend. The writer of these lines within less than a year, has



had to mourn over the lifeless corpses of an affectionate and pious sister, a promising and beloved nephew, two interesting little daughters, and several other beloved friends. Many of his readers have also had similar trials to pass through, the recollection of which causes the tears of deep sorrow to flow down the face. In the death of our friends, we read the important lesson that we too are mortal; and the deaths of those of our own age or younger, should force upon us the solemn admonition that we are daily exposed to the deadly arrows of the "King of terrors." Do we trust in beauty, riches, youth, strength, health, influence or intelligence? None of these have been able to save our contemporaries, or can save us from the approach of the pale horse and his rider. If the openly wicked, the lifeless professor of religion and the painted hypocrite would seriously consider upon the awful consequences of sin, including sloth and hypocrisy, they could not enjoy even a transient glow of pleasure, or peace; but their minds would be continually "like the troubled sea, whose waves cast up mire and dirt." The unconverted cannot be happy in any circumstances whatever, provided he believe the truths of Revelation and will give himself time to reflect. The great misfortune however, is, that the children of men are infidels at heart, or they suffer the cares, the business, the pleasures or the fashions of the world to choke all the good seed sown in their hearts by the gospel. It should, however, be remembered by them, that the day may be at hand, when disease will awaken them to a sense of their danger; and that there is no scene more distressing than that disclosed upon the dying bed of an awakened, but desponding sinner. The distorted countenance, the bitter self-approaches, the heart rending cries and the agonizing groans of despair which escape from him, are enough to chill the blood of the pious bystander, and to madden and overwhelm with the deepest grief, the affectionate friends and relatives. Such scenes are not uncommon, and the ministers of the gospel, physicians and others are frequently called on to witness them. The writer has seen several such instances within the last year, and although we may indulge a hope that such as were truly penitent, were saved, yet to say the least of it, there is great danger in putting off matters of so great importance to a time, when the mind is confused and the body tortured with pain.

Reader! Art thou a christian? If not, pause and consider, before you take another step in the fatal path to endless ruin! Call now upon God,—for "what shall you be profited, if you gain the whole world, and lose your own soul?" You will lose nothing worth possessing, by being religious; but gain everlasting honor, wealth and pleasure. The pious and devout followers of the Saviour are prepared to enjoy life and the society of their friends; and if death enter into the family and takes one of its pious inmates, christians, although they feel keenly the pang of separation, do not sorrow as those without hope; but rejoice that the day is hastening on, "when saints shall meet in heaven their home." It should however be kept continually in remembrance, that none but the holy can ever enter into the rest, which remains for the people of God. This thought should stimulate all, who would "live godly in Christ Jesus," to increased exertion to reach that place, where the wicked cease to trouble and the weary are forever at rest. The lukewarm, the half-hearted and carnal, can never ascend the mount upon which the holy and celestial city is founded. Such can never be happy in time or in eternity. They have reli-

gion enough to prevent them from enjoying fully, wordly pleasures, and too little to give them peace on earth or a passport to heaven. The learned Adam Clark treating of those, who were feeble in religious matters, and whose "goodness is like a morning cloud and as the early dew," says "that speaking after the manner of men, the justice and mercy of God seemed puzzled how to act towards them;" that "they were too good to go to hell and too bad to go to heaven," and therefore the declaration in the third chapter of Revelations, "so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." O how awful must be the condition of that man, or that woman, who for years have been anticipating the smiles of the Great Judge Eternal, because he or she had the form of godliness without the power, when he or she shall hear from the lips of Jesus Christ himself, "Depart from me, I know ye not." Lord save the reader and the writer from this astounding and overwhelming sentence. Amen! and Amen!

MENTOR.  
Eastern Shore, Dec. 27th, 1831.

#### DISSERTATOR.

For the Methodist Protestant.

#### ON THE EXISTENCE OF A GOD AS DISPLAYED IN THE WORKS OF NATURE.

An Address delivered at the commencement of Augusta College, Aug. 4th, 1831—By Joseph Longworth, of Cincinnati.

Though aware of my inability, yet my present embarrassment is less owing to a distrust of my powers, than to a consciousness of the overwhelming sublimity and grandeur of my subject. It is one which has exercised the talents of the most learned; which has elicited comments from the ablest pens, and which has been held up in almost every light of which the subject is susceptible. It will not therefore be expected, that the few remarks which I shall make, can be very appropriate, and at the same time retain a character for originality. Yet I have been induced to select this subject, from the importance which is so generally, and so justly, attached to it. It is the first, and most interesting question, that presents itself to the mind of man when arrived at the years of maturity; it is one that accompanies him through life; and upon the decision of which, in a great measure, depends his happiness or misery. Callous must be that heart, and destitute of every finer feeling, which so eminently characterises human nature, that does not feel interested in such an inquiry; senseless must be that head, and debased those faculties, that do not perceive the existence of a God in the admirable works of nature; cold, isolated, and unfeeling, must be that being, that does not with joy, receive the conviction.

Let us unfold the book of nature, and look abroad upon the vast theatre of existence. Let us reflect upon the wisdom that must have been requisite to design all things so evidently for the promotion of the happiness of man, and of all animated creation; to form the admirable works of nature; to diversify the earth with all her beauties, and studd the heavens with their groups of glittering worlds. Let us look to the pleasing vicissitudes of the seasons, the smiling spring, the beauteous summer, the ripening autumn, and the hoary winter; each bearing in its train its several benefits, and gratifications; each in its turn supplying the necessities and luxuries of life. View the conflict of the elements, when the lowering clouds envelope the heavens, and the earth is rocked to her centre by her internal

commotions; when cowering man, who, in the hour of prosperity, vaunts himself the lord of all, trembles at the convulsions of nature, which seem to betoken her dissolution. But let him, who does not perceive the divinity, when ruling the resistless whirlwind, go forth but an hour after, when the conflict has subsided; when the threatening clouds which so lately obscured the heavens, have been dissipated by the genial ray of the sun; when the merry choristers of the grove, again awaken their enlivening notes, and all nature appears rejoicing in the beneficence of its God;—and let him doubt if he may. Look to the constituent parts of this earth, in which there are materials so inflammable, and so powerful, that were it not omnipotent wisdom which has in such admirable order arranged all things, and which watches over the operations of nature, this frail world would be rent asunder, and consumed by her internal fires; and though now and then the dreadful volcano bursts forth with irresistible fury, menacing the destruction of nature, yet there are counteracting materials which soon abate its madness, and the world, like a giant fatigued with his labours, relapses into repose. I do not ask of man to gaze at the beauties of nature, with the eye of philosophy or of poetic fancy. Let reason, the only unerring guide of human action, hold the supremacy, while engaged in contemplations, to which the wonders around invariably lead us, and the conclusion will be inevitable.

If design be not visible in the works of nature, and the evident intention be not, the promotion of the happiness of man, why is every thing that meets the eye so beautifully diversified with colours? Why is there harmony in sound, or pleasantness in taste? they add nothing to the utility of the senses; it is not essential to the existence of man, that the eye should be daily gratified with the beautiful, the novel, and the grand; that the ear should be delighted with music, nor the taste indulged with dainties; but if they do not speak for utility, they do loudly proclaim the existence and goodness of the Author of all things.

"There's nothing bright above, below,  
From flowers that bloom, to stars that glow,  
But in its light my soul can see  
Some attribute of Deity."

Some mad philosophers, who have undertaken to overturn the belief in the existence of God, have endeavoured to point out deficiencies in the senses conferred upon man by nature, and to suggest improvements. They have carried their follies still farther; they have not only attempted to confer physical strength on an artificial man, but have even endeavoured to endow him with mental and moral faculties. It is useless to state what has been the result of each ridiculous attempt. Others, who have clung with peculiar fondness to their infidel principles, and who have been aware, that the admirable disposition of all things would overturn their cherished theory, have, if possible, carried their follies still farther; they not only absolutely deny the existence of the material world, and affirm that the testimony of the senses is false and deceitful, but maintain that the mind of man is not, that the actions of man are merely imaginary. By this, their sweeping theory, they, at one blow, not only destroy the existence of God, of man, and of the material world, but by the same rule, overturn the train of argument by which they arrived at their conclusion. According to their theory, the passions, hope, fear, pleasure, pain, all things, which render the life of man happy or miserable, find existence only in the imagina-



tion:—that the man whose every action is prompted by the dictates of honour and of duty; who willingly rejects every selfish consideration, and serves virtue for her sake alone, is not superior to the sordid wretch, whose only incentive to action is personal emolument, or selfish gratification: that there is no distinction between the man who is guided in his conduct by the law of God, who disinterestedly pursues that course, which will prove most beneficial to his fellow beings, and he, who is *unacquainted* with the ties of honour, love and duty, and scoffs at every thing esteemed sacred: that the intellectual superiority which we discover among men, and which makes the grand distinction between the human race and the brute creation, has no existence. That those memorable sages of antiquity, to whom we have been accustomed to look as beings of another world, in reality, possessed nothing, which rendered them superior to the common herd of mankind. Such are some of the theories advanced to overturn the belief in the existence of a God; and when men are forced to resort to such methods, their cause must be indeed a hopeless one. But, returning from the contemplation of external things, let man look within, and reflect on the nature of his unfathomable, immortal mind. How admirably are all the intellectual, moral and animal, feelings calculated to promote the end for which they are so evidently designed.

The intellectual faculties are the noblest attributes of man; they have constructed languages, without which all social intercourse would be at an end; they have invented the sciences, which have raised man from the grade of the other animals of creation, and assigned him the conspicuous station he now occupies: they have extended the views of the philosopher beyond the things of earth, and introduced him to the hidden secrets of nature; they have taught him to view the starry heavens as the most astonishing work of creation; which to the vulgar eye, presents but an unprofitable, confused, though pleasing spectacle. But reason and virtue, the prerogatives of man, are of the most dilatory growth; it is only by degrees that they come to maturity; they are too feeble in the infant to secure his preservation, to dictate to him his course of conduct, or produce that varied scene of human life, in which they are to be improved and exercised; to remedy this deficiency, we have instinct and habit, by which, without the expense of thought, we are led to actions essential to our preservation, which reason, in her infancy, without the assistance of these principles, would never be able to accomplish.

There is an opinion very generally prevalent, that some of the powers and passions of the human mind, have been conferred on man for the purpose of supporting virtue; others, to lay us open to "temptation;" this is a mistaken idea. Every part of the human constitution has been given us by our Maker for good purposes, and it is only the abuse of them, to which our corrupt nature makes us particularly liable, that renders them a curse to mankind.

If there be no divinity, the soul of man *cannot* be immortal; and if it be not, whence has he derived the idea of immortality? Why does the soul recoil with such instinctive horror, from the very thought of annihilation, and cling with such tenacity to the hope of a hereafter? Whence have we derived the hope, that when this spirit shall have "shuffled off its mortal coil" it shall rise superior to the things of earth, exulting in the perfection of its knowledge? But in reviewing the wonders of nature, let us not confine

ourselves to this speck in creation; let us look beyond this earth, and view the worlds revolving about the same centre with ourselves, peopled, in all probability, by human beings possessing the same, or more extensive sources of happiness. Let us extend our views still farther, and in each twinkling star above us, see but the centre of another system, yielding to some grand law of gravity, acknowledging the power and beneficence of the same God. If we look to the utmost bounds of the universe, as far into the immensity of space as the imagination of man can extend, we will there find beings enjoying like ourselves, the beneficence of the Creator. Let us now ask ourselves, what mighty power has with so much wisdom and goodness, designed all things for the promotion of the happiness of man; has thus constructed this wonderful world; has so admirably formed the human body, and the faculties of the mind, so well calculated to fulfil the intention of their author? What mighty power suspends these innumerable bodies, insulated in the unfathomable expanse of the universe. Reason stands astonished at the suggestion that *chance* may be their author, and ridicules an idea so preposterous. It has been asserted, that the disbelief in the existence of a God is gratifying to vanity. To me it appears quite the reverse; the believer may point with pride to the wonders of nature, and boast his origin the same with theirs; with this special observance, that when all nature shall decay and fall to ruins, his spirit shall escape the general wreck, and return to the source from whence it emanated. While on the contrary, how gloomy must be the reflection of the infidel? cast by chance upon this world, he lives his short hour of wickedness, and sinks to the nothingness from which he arose.

It is from a belief in the existence of a God, that man derives his greatest happiness. True, when surrounded by friends, and enjoying all the blessings which wealth can bestow upon us; when borne away by pleasure and dissipation, we may reflect but little on the source whence these blessings spring, we would find but little enjoyment in the reflection. But when the dark clouds of misfortune are lowering, and the pitiless storm is pouring its dreadful fury on our unprotected heads; when we are overtaken by the desolating winter of poverty, and when those friends of sunshine, like the birds of summer, have soared to more sunny climes, then as the Scottish bard has beautifully expressed it:—

A correspondence fixed with heaven  
Is sure a noble anchor.

The moral conveyed by the vicissitudes of the seasons, must to the believer, present the most pleasing reflections. He sees the trees budding in the freshness of approaching spring, and expanding their beauties to the benign influences of the Summer's warmth; he sees their green foliage seared by the scorching sun of Autumn, but retaining their grandeur amid their declining beauty; he sees them deprived of all their leafy honours by the chilling frosts of winter, and the carolling songsters of the grove, like the pleasures of this world, forsaking their naked branches for more pleasing climates.—Such, he is taught to believe, will be the course of his life; but he also knows, that the winter of death once passed, like renovated nature, he shall revive; but not like renovated nature shall he be doomed to recurring decay. But what must be the reflection of the Atheist; the tender flower that withers before the blast of winter, shall, with the returning season, revive in all its beauties. But that man, the proud and potent

ruler of the universe, like a drop in the vast ocean of waters, mingles and is no more. If, as infidels say, the belief in the existence of a God be a delusion, may it never be dissipated:—it is this, which can render man firm amidst the vicissitudes of life; can support him in the agonies of death,—can gild the gloom of the grave, and point to a bright eternity. Whereas the death-bed of the infidel must be a scene of torture and of agony; he turns his eye for consolation upon the past occurrences of life, but finds no brilliant spot to illumine their darkness; he turns to futurity, but not a single ray of hope beams there. The grave and annihilation yawn before him.—Stung with this hell within him, thus he dies, and the wrath of an offended God, and the horrors of eternity burst unexpectedly upon him.

## OBITUARY.

For the Methodist Protestant.

REV. JAMES HUNTER.

Our beloved brother Hunter rests from his labours after an affliction of several months. He slept in peace on the 5th of December. The particulars of his last hours I have not learned; but so far as a life of unrivalled rectitude and signal usefulness is a sure presage of peace in heaven, just so far our brother Hunter's prospects for a crown of life remain rarely equalled. His loss to society in general, and to Protestant Methodism in particular, so far as human calculation can extend, is not to be estimated; but on this point to indulge in unavailing regrets would be selfish, unmanly and unchristian—brotherly love should rather rejoice at the release of an aged soldier of the cross from the strife of time, the sting of affliction and the sorrows of death, and at his reception into that august society who live with the Lamb and whose tears are all wiped away. Much as we loved him, and loth as we were to part, we must still say, welcome, welcome, brother soldier to the "Crown of Life."

Dec. 1831.

W. W. HILL.

Another brother writes thus:—

The Rev. James Hunter had been ill from the 20th of August, until the 5th inst. when his spirit took its flight to soar to happier climes above. By this dispensation of Providence, his family, neighbourhood, and our church have sustained a loss indeed; but our loss is his gain. In his affliction that God whom he had been following for more than forty years, and whose gospel he had been preaching for about forty, was his support, and he was frequently enabled to rejoice aloud. To the writer of this he once observed that he never had such views before in his life. As a christian and preacher he stood very fair; as a reformer, foremost in the ranks in this section. It was during the publication of the Wesleyan Repository, that he came out in favour of liberal principles, which he maintained with zeal to the end of his life. In the course of his ministerial labours he was a travelling preacher, presiding elder and member of the general conference.

Dec. 21st.

For the Methodist Protestant.

REV. J. COCHRAN.

Brother Cochran in early life professed a change of heart. He laboured for many years as a local preacher, very acceptably in the M. E. Church. He with myself withdrew in March, 1830; united under the conventional articles,



## METHODIST PROTESTANT.

and in June following were ordained deacons. We laboured together in the ministry for several months, until he was seized with a dropsy which terminated his mortal existence. He died in the full assurance of eternal felicity at God's right hand. Thus has the church lost a valuable minister—but our loss is his eternal gain. He was a man of more than ordinary abilities. He has left a wife and family to mourn the loss of a tender husband and loving parent. His last words were "peace—all is peace," and closed his eyes without a struggle and a groan on the 15th of April, 1831, in the 63d year of his age. On the 17th I preached his funeral sermon to a large and attentive assembly from 2d Timothy, 4th chap. 47 & 48th verses.

WILLIAM HART.

### ORIGINAL POETRY.

For the Methodist Protestant.

#### TO THE MOON.

Bright Goddess of the tranquil hour,  
When Titan, weary, sinks to rest:  
I love thee for the magic power  
Thou holdest in my votive breast.  
I love, when all around is still,  
And nought is heard save murmur'ing rill,  
When hushed are human noise and jar,  
To see thee, seated on thy sheeny car,  
Pour forth thy light serene, eclipsing every star.  
Oh then how beautiful, how grand!  
The scene that opens to the view,  
Thy silvery lustre o'er the land,  
Thy soft beams trembling in the dew.  
A thousand orbs on every brake,  
A living mirror every lake,  
And not a dark cloud flitting by,  
To tinge the lustre of thy majesty,  
Or mar thy smallest ray from earth or air or sky.  
'Tis then on thee I love to gaze;  
For I am raised as by a spell,  
Up to the Godhead's sapphire blaze  
Of light and love ineffable.  
Yes, mild Enchantress, when thy light  
Flings its mild lustre o'er the night,  
I rise insensibly to Him  
Who fills that throne where shining seraphim  
Burn to behold his face, but their keen eyes  
grew dim.

Oh what a spectacle sublime,  
Did these bright spirits see,  
When on the eve of ancient time  
The Great Jehovah bade thee be.  
He spake, th' omnific word of his  
Thunder'd all through the vast abyss;  
Then forth thy orb of beauty sprung  
While he a pearly mantle round thee flung,  
And with cherubic shouts th' unbounded con-  
cave rung.

J. A. L.

#### THE SCEPTIC.

By the Rev. George Miller.

Nay, leave me, dark sceptic, I care not to hear  
Thy lessons of doubt, and thy accents of fear:  
For thy form is more hateful by far, to my sight,  
Than the storm in the desert—the screech-owl  
at night.  
I was happy before, in the long-cherish'd thought,  
That I nourished the creed which a Saviour had  
taught;  
But the words which thou speakest would make  
me forego,  
Both my hope from above, and my comfort below.  
Poor agent of darkness! why seek to destroy  
The sweetest of visions that earth can enjoy?

Why teach me thy bitter forebodings of ill?  
If there's bliss in such ignorance, give it me still!  
For, if true be thy creed, that this world is our last,  
And we rise not from dust when existence is past,  
Will my fate in the end be more awful than thine?  
While, if true my belief, then what joys may be  
mine!  
Ye think not, weak reas'ner, thy words have im-  
prest  
One feeling, save pity for thee, on my breast!  
They but prompted one thought, the most  
wretched would scout,  
Oh! forgive me, my God, if I call it a doubt!  
And know, should remembrance ere turn to the  
past,  
And the clouds which thy words o'er my peace  
would have cast;  
It will be, when to Him I am bending the knee,  
To pray for remorse and forgiveness for thee!

### BUSINESS DEPARTMENT.

The Virginia Annual Conference of the Methodist Protestant Church, will commence its session the second Thursday in February, at Wesley Chapel, in Brunswick county.

#### OUR AGENTS

Will please, on the receipt of this number, furnish per mail, at our expense, a complete list of their subscribers, marking such as they are willing to be responsible for—that they may be recorded on the Agent's list book,—for the want of this the clerk has sent out bills to agents as well as all others, whose subscriptions are not credited.

The beginning of this year is considered a suitable period to form a uniform system. Last year the paper was sent to all whose names were found on the old subscription list; not having a list of agent's subscribers, of course, on this point, we were much at a loss.

Subscribers who have paid for 1831, to any agent of ours, and may find their paper discontinued, will please inform us, and it shall be sent. We take pleasure in stating, that rising 1100 subscriptions for 1831 have been paid to the publisher—and more than 300 have paid in advance for 1832—and we expect like favors from many more; thus shall we be enabled to move on most pleasantly and successfully—because our friends are friends indeed.

Remittances on account of this paper, received and thank-  
fully acknowledged, from the following persons, viz:

James Bain, for two copies; Owen Elder, Lewis F. Cosby. By Robert Blount, for himself, and Maj. Philip Cook. A. B. Lucas. By William Copper, for himself, William B. Durdin, Charles R. Hinson, Daniel Collins, and Ann Page. By James Williams, for himself, Bennet Philips, Isaac Philips, and Richard W. Morris. Caleb Rodney. By Joseph Varden, for N. N. Meed, William Harper, sen. P. B. Hopper, William Bamber, Mrs. H. Bruscup, John McFeeley, Dr. J. D. Emory, Wesley Bordley, W. H. Bordley, William Chambers, sen. Thos. Reed, and Thomas C. Brown. David Herring, James Hance. By E. Tucker, sen. for himself, and Ethel Tucker, jr. By Charles Kennon, for himself and Thos. Wiley. John S. Abel. By B. A. Bidluck, for Miss C. Parris. By George Smith, for Austin Johnson and Hiram Graves. Ai Barney, J. R. Thomas. By E. Lewis, for himself, E. Ward, and F. P. Evans. By Jas. Hunter, for himself and James Moore. R. E. Carothers \$1. Mr. Simms, H. Horn. D. C. Vaughn, for himself, and A. Croff. Levin Moreland. By O. Wilkinson, for himself, Mrs. Susan Preston, and Samuel Finley. Jasper Peddicord. By A. McRenolds, for himself, Lucy Campbell, James Abbott, J. Simmerman, jr. Wilson Jones, Mrs. M. Campbell, Nathaniel Chew, jr. Catharine Dawson, and K. S. Cropper. By Wm. McCole, for C. C. Collison, J. Nantz. By W. W. Hill, for John Arrington, and Charlot Ward. By J. H. Devor, for himself and John Grimes. By Geo. Percival, for Miss Jane Simpson, R. S. Tilden, R. H. Gray, John Percival, Chesley Hardy, Christopher

Winfree, B. Robinson, David P. Reese, John S. Blair, and Catharine Smith. By T. K. Witsel, for Geo. Smith, Walter Smith, William Wood, John Storms, and John Stevens. By J. F. Speight, for J. H. Cook. Samuel Scribner, John Widney, Charles Widney, James Widney, Henry Webster, John C. French. By E. Foster, for P. Putman, Pearley Walker, and Wilson B. Carson. By James Covell, for himself, John Pennel, and Anson Arnold. Jacob Israel, N. C. Dare. By T. Jacobs, for Rezin Elliott. John W. Barber. By Samuel Strouger, for himself, Timothy Clarke, Robert Andrew, John Scovel, and Joe. Brown. By W. L. Chappell, for James Foster, N. Fry, J. Richards, O. Goodwin, W. Whitridge, and John Leamare. By G. B. Boone, for himself and G. W. Moreland.

Making in all,

\$230 50

Remittances on account of First Volume—received from the following persons, viz:

J. H. Dorsey. By F. L. B. Shaver, for himself, for 1831 and 1832, and Philip Rohrs, for do. Rob't Hooper, for do. Peter Light, for do. Richard W. Morris, B. B. Lavender. By C. Kennon, for B. Lunier, for 1831 and 1832. Rev. Eppes Tucker, for do. Jesse Comegys, Thomas Jarrett, Benj. Hardester, James Hall, Thomas Baker, for 1831 and 1832. By E. Lewis, for F. P. Evans, Jethn Powell, Jos. Clark, J. D. Cassell, Jacob Boston, William Johnson, for 1831 and 1832; Jos. Cramer, for do do; Samuel Oldson. By S. Budd, for J. J. Sleeper, and W. Reeler. By Geo. Percival, for J. F. Hawkins, for 1831 and 1832. By T. R. Witsel, for Geo. Weiant, for do do—Rev. Wm. Ross, for do do—Amasa Cowles, for do do—John Haulgin, E. D. Gills, for do do—Isaac Fister for do do—John Bright. By James Covell, for himself. Anson Arnold, Lester Tubbs, John Pennel, and Asa Bishop. A. Clark, John Whetstone, for 1831 and 1832. By W. L. Chappell, for D. H. Horne and Moses Lyon, for 1831 and 1832.

Making in all,

\$154 50

Receipts for Books—gratefully recorded.

J. S. Westwood,	\$2 00
F. Stier,	10 00
James Holly,	1 00
Charles Williamson,	12 00
James Williams,	1 00
Josiah Varden,	1 00
A. G. Brewer,	1 00
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Eppes Tucker,	45 00
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J. Hunter & Son,	6 00
J. M. Jennings,	4 50
K. S. Cropper,	4 00
Moses Scott,	20 00
Samuel Budd,	5 00
Eden Foster,	6 00

\$129 38

#### LETTERS RECEIVED.

James Crissy, William Collier, Jas. Moore, R. Blount, (paper attended to,) Robert Hooper, Lewis F. Cosby, F. L. B. Shaver, Peter Light, W. Copper, A. Webster, 2, J. Williams, P. B. Hopper, Caleb Rodney, Jas. Fowler, Josiah Varden, Miles King, E. Tucker, sen. Thomas Jacobs 2, gratis; Gideon Davis, Charles Kennon, gratis; Eppes Tucker, B. A. Bidluck, W. B. Smith, A. Allbright, D. F. Robinson & Co. W. W. Stillwell, George Smith, Ai Barney, George Gronise, D. M. Candle, J. M. Jennings, Benjamin Hunter, Exum Lewis, D. C. Vaughn, W. Johnson, Levin Moreland, C. Wilkinson, J. Cramer, J. Peddicord, K. S. Cropper, W. McCole, Moses Scott, S. Budd, W. W. Hill, J. H. Devor, George Percival, W. B. Holliday, T. K. Witsel, C. A. Canfield, Amasa Cowles, J. T. Speight, John Haulgin, James Gills, M. Burdge, (the letter referred to has not been received;) J. M. Moore, Eden Foster, James Covell, P. R. Parks, A. B. Badger, J. P. Lockhart, J. W. Barber, John Whetstone, D. Harrington, John French, Samuel Strouger—(yes.)—W. S. Chappell.

#### TERMS.

Three Dollars for the year's subscription if paid at the close of the present year.

Two Dollars will be expected of all who pay at the time of ordering the paper, and will entitle the subscriber to receive the paper for the entire year. All new subscribers are required to pay at the time of subscribing.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.